

DATABASE OF SOVIET SAMIZDAT PERIODICALS: 1956-1986



Soviet dissident Vladimir Bukovskii wrote in his autobiographical novel *I vozvrashchaetsia veter* (And the Wind Returns, 1978), "Samizdat: I write it, I edit it, I censor it, I publish it, I distribute it and I even get imprisoned for it."

Ann Komaromi, Assistant Professor at the Centre for Comparative Literature at the University of Toronto, has initiated and implemented a significant scholarly project related to the samizdat publishing activities of Bukovskii and other Soviet dissidents. She has developed the *Database of Soviet Samizdat Periodicals: 1956-1986*. The database contains about 300 periodical titles including human rights bulletins, poetry anthologies, rock zines, and national and religious editions. It represents an in-depth exploration of major publicly available sources, and makes them known to an international community of historians and researchers.

Before the development of samizdat in the Soviet Union, the country was a closed society even to its own citizens, as well as foreigners. According to Josephine Woll, author of *Soviet Dissident Literature: a Critical Guide* (1983), "...the phenomenon of samizdat began, at first as a sporadic, barely noticeable trickle of words, but within a few years growing to a phenomenon of flood proportions."

Some very important works were first published as samizdat in the USSR: the works of Aleksandr Solzhenitsyn, *Doctor Zhivago* by Boris Pasternak, *Okaïnnnye dni* (Cursed Days) by Ivan Bunin, *Requiem* by Anna Akhmatova, *Lebedinyi stan* (The Demesne of the Swans) by Marina Tsvetaeva, works by Andrei Sakharov, Roi and Zhores Medvedev, Vladimir Nabokov, Aleksandr Ginsburg, Osip Mandelshtam, Venedikt Erofeev, Aleksandr Galich, as well as works by George Orwell and Robert Conquest.

In the Soviet Union, samizdat was a media channel for otherwise unattainable materials. It represented a passionate commitment to a free textual culture in the context of a repressive regime. Soviet samizdat was produced by people willing to take the risk of writing, typing, illustrating, binding and circulating these publica-

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tions. Before Gorbachev's Perestroika and Glasnost, the production of samizdat involved a tremendous risk to both writers and editors.

The birth of the Soviet civil rights movement began with a demonstration in Moscow on December 5, 1965, denouncing the charges of anti-Soviet propaganda and the surprisingly harsh sentences given to two writers: Andrei Siniavskii and Iulii Daniel. After the invasion of Czechoslovakia in 1968, another demonstration took place in Red Square. Among those arrested was Natalia Gorbanevskaja. Before her arrest, Gorbanevskaja had launched the samizdat bulletin *Chronicle of Current Events* in April 1968. The *Chronicle* would continue for nearly fifteen years thanks to the efforts of a brave and committed group of people, many of whom were arrested simply for reporting facts unavailable in official Soviet media.

The *Chronicle* and similar bulletins provided information and facts about human rights issues, political trials, conditions of political prisoners in their places of detention, and from time to time published lists of political prisoners. The *Chronicle* also covered the human rights movement in Ukraine, Lithuania, Georgia, Armenia, as well as activities of the Crimean Tatars, Jews, and Volga Germans, who sought the right to emigrate or to develop their own cultures and histories. Attention was also given to the problem of using Soviet

psychiatric hospitals for political persecution and brainwashing.

The *Database of Soviet Samizdat Periodicals* was created with help from the Memorial Society in Moscow, the International Samizdat [Research] Association and its Samizdat Texts Corpora (STC) project, and the Open Society Archives at the Central European University in Budapest. The Moscow Memorial Society created a catalogue of samizdat on the basis of Radio Liberty's archive of samizdat, and the STC project helped to develop the initial database structure.

The *Database of Soviet Samizdat Periodicals* combines information from the Radio Liberty archive and over thirty other collections, with data from an exhaustive survey of Western and Russian émigré press, previous bibliographies and catalogues, memoirs, and interviews with former Soviet dissidents, samizdat authors, editors, and their Western supporters. The database is fully searchable. Researchers will find detailed bibliographic and archival information. The website includes a blog and a forum for ongoing discussions, providing a venue for former dissidents and collectors of samizdat to share additional materials and information. Hopefully, this database will also inspire further research into samizdat and dissidence and help publicize new discoveries.

Nadia Zavorotna

<http://samizdat.library.utoronto.ca/>

PASHKIEVICH COLLECTION DOUBLES UTL'S BELARUSIAN HOLDINGS

In fall 2010, the University of Toronto Libraries acquired a sizeable collection of Belarusian imprints from the estate of Valentyna and Michael Pashkevich, a Toronto couple who both emigrated from Belarus following the Second World War. The donation was made by their son, Paul Pashkevich, and their daughter, Evva McCarvill.

Valentyna (née Zukoŭskaia) was born in Pruzhany in 1916. She studied at University of Stefan Batory in Vilnius, and returned to her home town in 1939 to work as a school teacher. At the end of the war, she and her sister Raisa ended up in a displaced persons' camp in Germany. There, both were active as teachers and in the scouting movement among fellow Belarusian refugees. The two sisters immigrated to Canada in the late 1940s. It is in Canada where Valentyna met Michael Pashkevich. He, during the course of the war, had been imprisoned first by German and then Soviet officials. Following his release from a Soviet prison camp, he found himself with the British army, and served in Italy and the Middle East. After the war, he also chose to settle in Canada. Michael and Valentyna got married in 1950.

Already in the 1930s, Michael Pashkevich began to build a private collection

of Belarusian imprints. His first acquisitions, however, were lost during the war, either destroyed or hidden by members of his family during the Stalinist era due to the material's nationalistic Belarusian content. His wife shared his bibliophile interests, and the two, now settled in Toronto, began to acquire Belarusian-language books and periodicals in earnest.

The late Mr. and Mrs. Pashkevich amassed their private library from numerous sources, including book agents in Europe, two book stores in Toronto that served as distributors of Soviet Belarusian publications, and the Belarusian Institute of Arts and Sciences in New York City, an émigré research centre and publishing house. Recognized as dedicated collectors, they also received items from private sources, including rare books and pamphlets published in the late 19th and early 20th centuries in Vilnius and Minsk, as well as some autographed volumes (e.g. two books signed by Yakub Kolas, one of the most important figures in modern Belarusian literature and the literary Belarusian language).

Their library was not simply one of collectors, but also one of, and for, researchers. Its extensive holdings on the Belarusian language, with several editions of



grammars (including the first one published in 1918) by Branislaŭ Adamavich Tarashkevich, a Belarusian philologist and political leader who greatly contributed to the standardization of the modern Belarusian written language and the spread of literacy in Belarus, were used by Mrs. Pashkevich to publish her two-volume bilingual Belarusian grammar, *Fundamental Byelorussian* (Toronto: Byelorussian Canadian Co-ordinating Committee, 1974-1978). She also published a Belarusian reader for children, and later compiled an English-Belarusian dictionary of approximately 30,000 entries, which was edited and published by the Belarusian Institute of Arts and Sciences in 2006, two years after her death. The Pashkevich library was also used by other scholars, including Dr. John Sadouski, the author of *A History of the Byelorussians in Canada* (1981).

In all, close to 3,000 volumes, monographs and serials, have been added to the existing Belarusian collection at the University of Toronto Libraries. The Belarusian collection is presently the largest in Canada and among the bigger collections in North America. Nonetheless, this single donation has nearly doubled its size. The donated imprints were published from roughly the 1890s to the present, and include *belles-lettres*, and publications on

history, language, literature, folklore, art, etc. The collection includes books by the founders of Belarusian literature, such as a three-volume facsimile of Francysk Skaryna's translation of the Bible into Old Belarusian (1517-1519); collected works by early 20th-century revivers of the Belarusian language – Maksim Bahdanovich, Ianka Kupala, and Yakub Kolas; and post-World War II writers – Vasil Bykaŭ and Uladzimer Karatkevich, among many others. The gift also comprises a nearly full run of the Toronto émigré periodical *Biela-ruski emigrant* (1947-1954). Among other highlights from the collection are a number of books and issues of periodicals published by Belarusian refugees living in displaced persons' camps in West Germany after the war. This latter material is housed in the Thomas Fisher Rare Book Library where it complements an already extensive collection of Ukrainian displaced persons' publications.

With the Pashkevich gift, the University of Toronto Library has become a leading research centre for the study of Belarus, and for the comparative study of the five million displaced persons from the Soviet Union who found themselves in Western Europe immediately after the Second World War.

Ksenya Kiebusinski



UKRAINIAN ICONS: THE PURSUIT OF A NATIONAL IDENTITY

Iconography is considered to be one of Ukraine's greatest cultural achievements and holds a special place in the hearts of its people. Closely linked to political struggles and historical tensions, Ukrainian icons represent a national identity.

Icon painting in Ukraine is more than a thousand years old, going back to the conversion of Kyivan Rus to Christianity in 988 by St. Volodymyr, Grand Prince of Kyiv. According to art historian Oleh Sydor (*Ukrainian Icons: 13th-18th Centuries*, 2010; p.9), this millennium-old tradition constitutes a distinct national school of art in Ukraine.

It was only in the 19th century that a real interest in the study, collection, and preservation of icons began to emerge. The largest artistically valuable collections are in Kyiv and Lviv museums. Since few medieval Ukrainian icons have survived, most scholarship examines works from the 13th century onwards.

As a result of Soviet destruction and the export of religious art during years of totalitarian atheism, surviving icons of historical significance are scattered throughout the world. Today, they can be found in émigré churches, monasteries, private art collections, art galleries, and museums beyond the borders of Ukraine.

The issue of attribution and ownership poses significant challenges to the study of the Ukrainian icon. All too often the topic is disguised by being placed within the broader category of "Russian art." Thus, information about the historical and artistic development of Ukrainian icons is found in older Soviet publications on medieval Russian art. Since 1991, there are newer publications dedicated specifically to the Ukrainian icon or, more generally, to the history of Ukrainian art.

On the 12th floor, the University of Toronto's Robarts Library has a collection of books on iconography and its history, which includes such titles as: *Ukrainian*

Icons: 13th-18th Centuries (2010). This book was published in association with the Prairie Centre for the Study of Ukrainian Heritage, University of Saskatchewan. It has an introduction by art historian Oleh Sydor and a dedication by former Ukrainian president Viktor Yushchenko. The introduction examines the Ukrainian icon in its historical, political, and artistic contexts. This is followed by a narrative of its evolution and development. An extensive bibliography is included. The book concludes with a large gallery of fine photo reproductions. These images are an invaluable resource for scholars, amateur researchers, and iconographers.

Speaking of which, icon writing courses are currently being taught by iconographer



The Descent of the Holy Spirit – first half of the 18th century, Central Ukraine. In contrast to Medieval Russian and mannerist Late Byzantine icons, which remove the Mother of God from her central position in the composition and place an allegorical figure of Tsar Kosmos (representing the pagan world) in the bottom half, the Virgin remains the central figure in this Ukrainian icon. In general, the Mother of God is central to Ukrainian iconography.

Oleksa Mezentsev at St. Vladimir Institute in Toronto for a nominal fee. Activities like this help support the continuity of Ukrainian iconography and help preserve the ancient technique of painting with egg tempera. The course work can be supplemented with readings from the Institute's library which houses a useful collection of texts dedicated to the topic of Ukrainian iconography. You can easily browse their library catalogue online at:

<http://opac.libraryworld.com/cgi-bin/opac.pl?command=signin&libraryname=svi%20library>

or contact the librarian, Halyna Ostapchuk, hostapchuk@stvladimir.ca or by phone: 416-923-3318 ext. 108.

Important recent books on the topic of Ukrainian iconography include: *Ukrainian Folk Icons from the Land of Shevchenko* (2010) by Lidiia Lykhach; *Ukrains'ka ikona: ikonotvorchyi dosvid diaspori* (The Ukrainian Icon: Iconographic Traditions of the Diaspora, 2003) by Dmytro Stepovyk; and *Bohorodytsia z dytiom i pokhvaloiu* (The Adoration of the Virgin and Child, 2005) by Mariia Helytovych.

Another invaluable resource for Ukrainian iconographers is the catalogue of an exhibition which took place at the Museum of Biblical Art in New York titled *The Glory of Ukraine: Sacred Images from the 11th to the 19th Centuries* (2010). This publication opens with a chapter dedicated to the culture and folk traditions of the Ukrainian school of iconography and goes on to seamlessly incorporate objects on display into its narrative on the history and evolution of the Ukrainian icon, placing each work of art in a useful historical and cultural context.

The University of Toronto also brims with wonderful local resources. The Malcove Collection located at the University of Toronto Art Centre offers a rare and unique collection of Byzantine and post-Byzantine icons:

<http://www.utac.utoronto.ca/collections>

The collection includes works dedicated to Mary and the Christ Child, and icons representing Christ and important saints in the Christian tradition. A part of this collection dates from the 17th-19th centuries. These icons are executed primarily in the traditional egg tempera and gold leaf on wood techniques. Access to this collection is free. There is, however, a donation box at the entrance. When visiting, please give generously to support this amazing local resource!

Katya Pereyaslavska



The Nativity of Christ – second half of the 16th century, Galicia. This Pre-Uniate icon follows the Byzantine template, but with a somewhat simplified design. The Angels and the Three Wise Men are there, but the shepherd and sheep have been replaced by a cowherd and cows. Gone are the midwives bathing the Infant Jesus. Also missing is the figure of Satan talking to St. Joseph, a common figure in Medieval Russian icons.

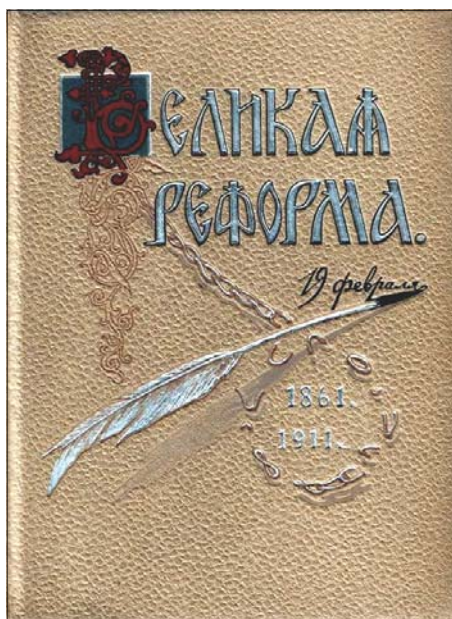
ABOLITION OF SERFDOM IN THE RUSSIAN EMPIRE • 1861-2011



This year marks the 150th anniversary of the abolition of serfdom in the Russian Empire. Serfdom was a type of slavery that became institutionalized in Russia in 1649. After the defeats suffered during the Crimean War (1853-1856), Tsar Alexander II realized that in order to modernize the Empire, he had to get rid of serfdom. The Emancipation Manifesto of 1861 freed more than 23 million people, almost seven times the number of slaves freed after the American Civil War in 1865. This was just the beginning of a long process to reform the peasantry, one which continues to this day.



The abolition of serfdom in the Russian Empire has been commemorated with books, medals, coins and ceremonies over the years. In March 2011, the Russian government released a limited edition 1000-ruble coin, President Dmitry Medvedev laid flowers at the tomb of Tsar Alexander II, and Patriarch Kirill of the Russian Orthodox Church opened a special conference on the subject in an attempt to re-examine the issue from a 21st-century perspective. In order to stimulate discussion of the topic at the University of Toronto and elsewhere, the Petro Jacyk Resource Centre mounted an exhibition of books from the collections of the University of Toronto Libraries on serfdom, Russian society, emancipation, peasant reforms, church and state, the Bolshevik Revolution, Soviet society, the Gulag prison system, the lives of prominent people in the arts and sciences, and post-Soviet re-evaluation of the historical legacy of Russia. A virtual exhibition has also been added to the PJRC website.



One of the treasures of the University of Toronto Libraries' collection is the six-volume encyclopaedic commemorative publication – *Velikaia reforma: russkoe obshchestvo i krestianskii vopros v proshlom i nastoiashchem* (The Great Reform: Russian Society and the Peasant Question in the Past and Present) published in Moscow in 1911. All six volumes have been digitized and are available through

the Internet Archive at the following URL – <http://go.utlib.ca/cat/1216534>

Declassified documents on the abolition of serfdom in the Russian Empire and the writing of the Emancipation Manifesto were reprinted in the 1954 monograph by the Ukrainian-Soviet historian Ksenia A. Sofronenko – *Krest'ianskaia reforma v Rossii 1861 goda* (The 1861 Peasant Reform in Russia). It is interesting to note that the book was published immediately after the death of Joseph Stalin, and that the centenary of the abolition was not officially commemorated in 1961 – maybe because it was till then that the Soviet Union

had exploited Gulag slave labour. Ironically, Tsar Alexander II would have appeared as the liberator he was, while the Communist Party would have been seen as a slave master.

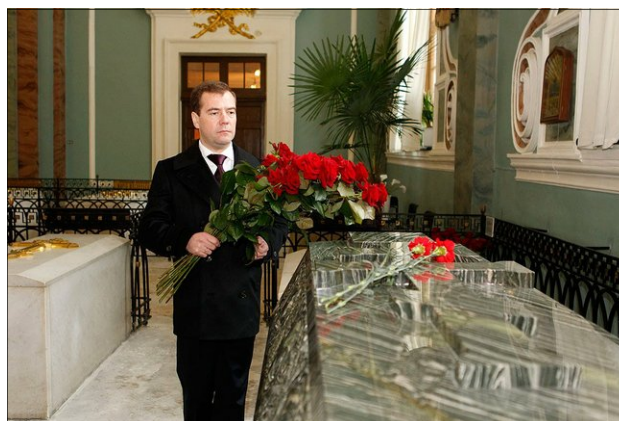
Another rare publication at the library is the 1944 monograph on serf theatres of the aristocratic Sheremetev family by Nadezhda A. Elizarova, later a curator at the Ostankino Palace Museum. Published in Moscow during the last months of the Second World War, it is a trove of detailed information on the lives of serf actors, dancers, singers, musicians and stagehands that worked in the private theatres of the Sheremetev estates in the 18th and 19th centuries. Because of the ongoing war, the book was printed on highly-acidic newsprint, which is crumbling to dust 67 years later.

Before the abolition of serfdom, there were many rebellions by freedom-seeking peasants in the Russian Empire. One of the most famous rebellions was led by Emelian Pugachev. Russian writer Alexander Pushkin was fascinated by the figure of Pugachev and wrote both a fictional novel based on the events of the rebellion and a well-researched biography of the rebel leader. The secret Pugachev archive, which Pushkin never saw, was declassified after the Bolshevik Revolution and published in three volumes by Sergei A. Golubtsov in 1926-1931.

Contemporary scholarship is also well-represented in the holdings of the library by books like Elise Kimerling Wirtschafter's 2008 monograph – *Russia's Age of Serfdom: 1649-1861*. For a more extensive survey of books on the abolition of serfdom in the Russian Empire, please visit the virtual exhibition on the PJRC website.

Wasył Sydorenko

<http://pjrc.library.utoronto.ca/publications/exhibitions>



March 2011, Russia's President Dmitry Medvedev laying flowers at the tomb of Tsar Alexander II to commemorate the emancipation of serfs in 1861.



In 1954, Ksenia A. Sofronenko published a collection of declassified documents: *Krest'ianskaia reforma v Rossii 1861 goda* (The 1861 Peasant Reform in Russia). In 2008, Elise Kimerling Wirtschafter published her book: *Russia's Age of Serfdom: 1649-1861*.

NEW ACQUISITIONS @ PJRC

Every two months the Petro Jacyk Resource Centre (PJRC) displays the most recent publications from Central and Eastern Europe. Please drop by anytime to check out the latest arrivals. PJRC is located in Room 3008, Robarts Library. The Reading Room is open weekdays and weekends during regular Library hours.

pjrc.library.utoronto.ca/collections/robarts-library-selected-new-acquisitions

IN MEMORIAM

**VLASTA SCHEYBAL
(1926-2009)**

The Czech studies program at the University of Toronto lost a dear friend and benefactor when Vlasta Scheybal passed away in her native Slaný, near Prague, on 5 July 2009.

In 1996, Mrs. Scheybal donated \$250,000 to the Library, and, in memory of her son, established the Josef F.

Scheybal Czech Collection Fund for the purchase of Czech library materials. She had an immense love of books, and wrote one herself, a memoir: *Patriška ze Slaného, aneb, Čert si přece někdy schrupnul* (Patriska from Slaný, or, Even the Devil Sometimes Takes a Nap, 2001). She was always very interested in the Library's Czech collection, and looked forward to and delighted in seeing the annual lists of books purchased on the fund. The fund she established has allowed the Library's Czech collection to grow into a major international research collection of well over 25,000 book and journal titles. The recent and future focus of expenditures of the fund have been towards building one of the largest collections of Czech modernist and avant-garde imprints in North America. Presently, thanks to Mrs. Scheybal's generosity, the Thomas Fisher Rare Book Library holds some of the finest examples of Czech book design and illustration from that period, including works by Stanislav Kostka Neumann, Karel Teige, Vítězslav Nezval, Jaroslav Seifert, Toyen (Marie Čermínová), and many others.

While still living in Toronto, Vlasta Scheybal would tell Carole Moore, the former Chief Librarian, that she hesitated visiting the library's stacks out of fear of checking out too many books, and then reading them rather than doing her work.



Even once she had moved to Slaný in her last years, she was nostalgic for *her* Czech books. Just two months before her death, she wrote to Ms. Moore about "how I wish to be able to read [the Czech books] in your library! Maybe one day." Unfortunately that day was not to come.

Nonetheless, Vlasta Scheybal's memory lives on at the University of Toronto. Aside

from the Scheybal Fund, she also provided funds for the creation of the Frank Josef Scheybal Seminar Room in Robarts Library, and the Karel Kukula and Family Graduate Scholarship, which is given to graduate students at the Centre for European, Russian and Eurasian Studies who are undertaking research in Czech studies. It would please her greatly to know that the Scheybal Seminar Room is routinely full of young graduate students studying Eastern European history and politics, some present thanks to the scholarship she established, and many of whom make use of the Library's Czech collection.

Vlasta Scheybal considered the three funds she set up at the University of Toronto "the best things of my life." So much so, that in her will she left \$200,000 more for the Frank J. Scheybal Czech Collection, thus ensuring its continuing growth and depth.

To give thanks and to celebrate her life, several librarians from the University of Toronto Libraries attended a concert in Vlasta Scheybal's memory on 28 November 2010 at the St. Wenceslas Church, where selections of her favourite music was performed by the distinguished Czech pianist, Boris Krajny, and organist Dagmar Kopecky

Ksenya Kiebusinski

IN MEMORIAM

JOHN YAREMKO

(1918-2010), a great and dedicated supporter of the University of Toronto and its many programs passed away on 7 August 2010.

Over the years, he and late wife, Mary (née Materyn), established at the University the Mary A. and John Yaremko Q.C. Scholarship at the Faculty of Music (Opera Division); and the John and Mary A. Yaremko Programme in Multiculturalism and Human Rights, and the Yaremko Leadership Award and the Yaremko Opportunity Award, at the Faculty of Law. Additionally, just before his death, Mr. Yaremko contributed \$2 million to the Chair of Ukrainian Studies, for which the University of Toronto, at a ceremony held on 9 November 2010, renamed the professorship as the John Yaremko Chair of Ukrainian Studies. Among Mr. and Mrs. Yaremko's many contributions to the University was their gift of \$50,000 made in 2008 to the Library, to be used for special projects to preserve and improve access to its Ukrainian collection.

The library fund and the chair, which now bears his name, are symbolic of Mr. Yaremko's deep connection to his Ukrainian heritage and a testament to his leadership within the Ukrainian-Canadian community. According to Ihor Bardyn, the President of the University of Toronto Chair in Ukrainian Studies Foundation: "John [Yaremko] took immense pride in the University of Toronto and its connection to the Ukrainian community." Though a keen lover of books – a love fostered at age ten by a generous Hamilton-area librarian who loaned him a nickel so he could register for borrowing privileges – Mr. Yaremko understood that technologi-



cal advancements, such as the digitization and on-line access of print material, could serve as a bridge between academic, and the local and world-wide Ukrainian communities. To that end, he provided funds to digitize the University of Toronto Libraries' pre-1923 Ukrainian holdings.

Five hundred of the Library's more unique Ukrainian holdings have been scanned and made freely available to students, scholars, and the general public via the Internet Archive.

The digitized content can be accessed from the Internet Archive or the University of Toronto Libraries' online catalogue. Appropriately, given Mr. Yaremko's long-standing interests in immigrants' rights and multiculturalism – and as a son of immigrants from Ukraine – much of the content of the open-access archive was published by Ukrainians living abroad, whether in émigré centers in Berlin or Prague, or in Canada and the United States, during the interwar period.

John Yaremko had a long and distinguished career in provincial parliament. In his twenty-five years of public service, Mr. Yaremko was a strong advocate for education, human rights, and multiculturalism. He had long-standing interests in advocating for the rights of immigrants, social justice, and in bettering the welfare of fellow Canadians. He was instrumental in assisting the arrival of thousands of Hungarians, Italians, Poles, Lithuanians, and Ukrainians to Canada. In 2009, Mr. Yaremko received from the Government of Canada the Paul Yuzyk Award for Multiculturalism for his exceptional and lifetime contributions to multiculturalism and diversity.

Ksenya Kiebuzinski



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LIBGUIDES – GUIDED RESEARCH AID AND MUCH, MUCH MORE

“Are your patrons using Google and Wikipedia when doing library research?” asks a support-team member from Springshare, a library web technology vendor, that created LibGuides – an application most often used to create study guides for students; as well as other Web 2.0 applications built specifically for libraries and educational institutions.

Using Google for the purpose of research is a strategy frequently employed by students, especially undergraduates. Reference librarians often encounter this strategy during their consultations with students at the reference desk. All too often, students are intimidated by the vastness of available resources and/or do not yet have the skills to engage in systematic research of relevant resources in library catalogues, databases, or on the Internet. Thus, they turn to a familiar source for help – Google, not the reference librarian.

Librarians are constantly on the lookout for the most current and efficient ways to educate students in information literacy and help them develop their research skills. Today, research help and library instruction initiatives usually include workshops, one-on-one consultations, reference desk assistance and/or remote (virtual) reference service. Study guides have also been part of this strategy.

Now, there are LibGuides! So, what are LibGuides? LibGuides is an increasingly popular, easy-to-use, Web 2.0 application for sharing knowledge. The application is being used by academic, public, community, and K-12 school libraries to share and promote information about library resources. The system has been used to produce subject guides, information portals, course outlines, community directories, and to facilitate research assistance

and provide faculty/teacher support, etc. More than 2500 libraries are using LibGuides, including libraries at such prestigious institutions as Harvard, Oxford, Cornell, Yale, Massachusetts Institute of Technology (MIT), and the University of Toronto.

Thousands of guides have been created by librarians for students. Almost 200,000 have been published online and are available for everyone to use through the LibGuides Community website. Some universities, i.e. Ashland University in Ohio, surveyed student opinion about the usefulness of LibGuides. Overwhelmingly, students reported that LibGuides were very helpful and that the information was reliable because it was compiled by librarians. Some students realized, after using the library’s guides, how inefficient their own search strategies were.

LibGuides teach at the point-of-need, i.e. students get information or training at a time when it is most needed, when working on assignments or studying for exams. Students also appreciate that LibGuides can incorporate other Web 2.0 technologies like social sharing and bookmarking through Facebook, receiving updates with Twitter, and the automatic downloading of mobile-friendly versions of the guides to smartphones.

Teaching faculty, educators, and librarians can use LibGuides to: 1) draw attention to or emphasize important resources available at the library or on the Web; 2) teach students how to use specific resources; 3) instruct them in ways to improve their own search strategies; and 4) share bibliographic information equally with all of them. Through LibGuides all this can be done in a way that is simple and appealing to students.

<http://guides.library.utoronto.ca/content.php?pid=233321>

Creating or editing LibGuides is very easy and intuitive. If one can use a word processor, one can learn how to edit or create them. Here is a summary of LibGuides' best and most useful features:

- resources are presented in an intuitive fashion;
- LibGuides can be used to produce subject or course-specific guides;
- LibGuides meet the needs of students with diverse learning styles;
- students can access LibGuides online at any time;
- LibGuides allow students to focus on the relevant;
- LibGuides can demonstrate resources using multiple formats, including multimedia;
- there are built-in tools for sharing and reusing older content, i.e. course specific guides can be updated for each new academic year;
- widgets allow LibGuides to be redistributed on other websites, blogs, and courseware systems;
- LibGuides promote interactivity with students and allow embedding of any web chat or instant message clients inside the guides for direct communication or to provide space for user input through features like interactive polls, surveys, feedback and submission boxes.

The University of Toronto Libraries (UTL) is adopting LibGuides for one more reason. At the beginning of this academic year, UTL is revamping its website and equipping it with a new search tool called Summon. This ProQuest product is a unified discovery service which collects article-level data from all electronic resources linked to the library's catalogue, including

LibGuides, and presents these results as a single integrated list. As students embrace this new content discovery tool, just as they embraced Google, which Summon is emulating in its simplicity, this may become the only point of contact with students and the only chance for educators to instruct them, through LibGuides, in the proper use and availability of resources and searching techniques.

At the Petro Jacyk Central and East European Resource Centre (PJRC) our staff are in the process of adopting this new platform as well as transferring our old-format guides into the LibGuides format. Our reference specialist Nadia Zavorotna has already transferred the guide *Slavic and East European Resources* into LibGuides, and other PJRC staff are working on a new guide: *Central and East European Historical Map Collections*.

Through outreach initiatives we plan to contact faculty members to promote our service of creating subject or course specific guides. Currently, PJRC staff member Joanna Bielecki, reference librarian Sara McDowell at Robarts Library, librarian Elaine Goettler at the University of Toronto Mississauga (UTM) Library, and Professor Robert Johnson, Chair of the Department of Historical Studies at UTM, are preparing a course-specific study guide on the topic of the Cold War.

Joanna Bielecki

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